

VIII.

MEMOIRS

OF

LITERATURE.

MONDAY, May 1, 1710.

To be continued Weekly.

I.

LE REGIME DU CARESME, considéré par rapport à la nature du corps & des alimens. En trois parties, où l'on examine le sentiment de ceux qui prétendent que les alimens maigres sont plus convenables à l'homme que la viande ; où l'on traite à ce sujet de la qualité & de l'usage des legumes, des herbages, des racines, des fruits, des poissons, & où l'on éclaircit plusieurs Questions touchant l'abstinence & le jeûne, suivant les principes de la Physique & de la Médecine ; entre autres, si l'on doit défendre en Carême l'usage de la Macreufe & du Tabac. Par M. Nicolas Andry, Docteur Regent de la Faculté de Médecine de Paris, Lecteur & Professeur Royal. That is, *The Regimen of Lent considered with Respect to the Nature of the Body and Food, in Three Parts ; containing an enquiry into the Opinion of those who pretend that Lent-Food is more agreeable to Man than Flesh : An Examination of the Nature and Use of Pulse, Herbs, Roots, Fruits, and Fish ; with the Solution of several Questions concerning Abstinence and Fasting, according to the Principles of Physick and Natural Philosophy ; particularly of this Question, Whether the use of Sea-ducks and Tobacco ought to be prohibited in Lent.* By Nicolas Andry, D. M. Paris. Printed for John Baptist Coignard, &c. 1710. in 120. Pagg. 631.

M. HECQUET publish'd last Year at Paris a Book, Entitled, *Traité des Dispenses de Carême &c. A Treatise concerning Dispensations in Lent, discovering the groundless Pretences that are alledged to obtain them ; and shewing by the Mechanism of Human Body, that Lent-Food has a natural Affinity with the Nature of Man, and by History, Chymistry, and Observation, that it is very wholesome.* The Design of this Author is to shew, That the Diet allowed in Lent, such as Fish, Fruits, Herbs, and Roots, is more Nourishing and Fattening than Flesh, and better for the Preservation of Health. M. Andry, being of a different Opinion, has carefully examin'd all his Arguments, and confuted his System. This is a curious

Subject ; and we think an Account of M. Andry's Book deserves to be imparted to the Publick.

The Author, being convinced of the Necessity of Dissolvents, undertakes to overthrow the System of *Trituration*, which is the Ground on which M. Hecquet builds his Doctrine concerning the Preference of Lent-Food to Meat. The most wholesome and nourishing Aliments are those, which the Stomach digests more perfectly ; because every Body is well nourish'd as his Chyle is well prepared. This being supposed, M. Hecquet pretends to prove that Pulse, Herbs, Roots, and Fruits are better digested ; and to this end, lays down as a fundamental Maxim, That Digestion is perform'd by Friction, not by Ferments ; That the Aliments are, as it were, kneaded in the Stomach, by the extraordinary force of a Million of Fibres working upon it ; and by the Action of the neighbouring Muscles, especially those of the *Abdomen*, and *Diaphragm*, which all at once, like so many Hands, grind and bruise the Aliments, till they are changed into a kind of thin Cream. In the next place, supposing that Lent-Food may be more easily bruised than Flesh, he concludes that it is also more easily digested. Thus the first Reason why M. Hecquet prefers Lent-Food to Flesh, is because Digestion is only perform'd by Friction. M. Andry shews the insufficiency of this Argument by Two Observations : First, because supposing Digestion to be perform'd by Friction, it will not follow from thence that Lent-Food will be better digested than other Aliments ; since tender Meat may be much more easily bruised than Stockfish, Salmon, Oysters, Roots, and many other sorts of like Food. Secondly, because 'tis not true that Digestion is perform'd by Friction.

Any one, who considers the Mechanism of the Body, will be sensible that the Fibres of the Ventricle, and the Muscles of the *Abdomen* and *Diaphragm*, cannot be like so many Hands, that grind and bruise the Aliments, till they are changed into Chyle. This can't be effected without supposing, that the *Diaphragm* and Muscles of the *Abdomen* work upon the Stomach at one and the same time : Which is not true ; for when the Muscles of the *Abdomen* press the Stomach, the *Diaphragm* removes from it, and comes nearer the Lungs ; and when the *Diaphragm* tends towards the Stomach, the Muscles of the *Abdomen* remove from it ; otherwise Respiration cou'd not be perform'd. Besides, the strong Friction, mention'd by M. Hecquet, supposes that the Fibres of the Stomach and the neighbouring Muscles work upon one and the same Particle in the compression of the Aliments ; which is contrary to the Structure of the Stomach. In the second Place, this pretended Friction of the Muscles of the *Abdomen* wou'd be impracticable in big-belly'd Women, and dropical People ; for the great Efforts, that are ascribed to them, wou'd reach no farther than the Womb, or the Water lying in the *Abdomen* ; and consequently Women big with Child, and Hydropicks, wou'd be incapable of

Digestion. Thirdly, there are many Effects, which cannot be explain'd by M. Hecquet's System; whereas they may easily be accounted for by Fermentation.

Dogs can digest whole Bones, or such as they have but imperfectly broke between their Teeth. How can this be explain'd by the Friction of their Stomach? The Stomach, says M. Hecquet, has more Strength than the Jaws; but supposing this to be true, is it arm'd with Bones as the Jaws? How then can it bruise Bones, and avoid being wounded by them, when they are sharp? The Learned M. Brunner having one day dissected an Owl, found in its Stomach, (besides several Parts of Frogs and Insects half dissolved,) the Thigh of a Frog, whose Bone was almost like Paste in the middle, whilst the Two Extremities were still hard and entire: The middle Part of that Bone, says the Author, was grown as thin as a Hair. This can't be ascrib'd to the rubbing of the Stomach, since the Two Extremities, which were more exposed to the same Friction, remain'd entire. M. Brunner adds, that he made the same Discovery in a Kite, and a large Serpent, which he dissected. However it be, Owls, Serpents, and Kites digest the Bones of several Animals; but their Stomach, if it be well considered, will appear too thin a Membrane to bruise Bones: The Stomachs of Serpents are as thin as a Sheet of Paper, as well as those of most Reptiles, Fishes, and Amphibious Creatures. A Child of Twelve Years of Age digests better some Meats, than a Man of Forty; and yet the Friction cannot be so strong in a Child, since the Fibres of the Stomach, the Muscles of the Abdomen, and those of the Diaphragm, in a word, all his Solid Parts, are much weaker than those of a Man advanced in Years. Some digest the hardest and most nervous Meat, and can hardly eat any Fruit without a Surfeit; and yet Fruits may be more easily bruised. A Child, who swallows whole Gooseberries, will sometimes void them entire, tho' he be in perfect Health. Where is then the wonderful Force of those Muscles, which, like so many Hands, grind and bruise the Aliments? Those Effects can't be explain'd by the System of Trituration; but M. Andry shews they are easily accounted for by that of Ferments; supposing only the working of those Ferments to be help'd by two Sorts of Gentle Motion in the Stomach. One of 'em proceeds from Breathing; whereby the Stomach is alternately press'd and slacken'd: The other is natural to it, and the Cause of its Successive Contraction from one Orifice to the other. For those two Sorts of Motion help in a great measure the Mixture of the Aliments with the Ferments. M. Andry examines all the other Reasons alledged by M. Hecquet, in favour of Lent-Food; and shews they are equally false and strain'd. Upon this Occasion, he enquires whether Fruits were better before the Deluge? Whether the Waters, wherewith the Earth was overflown, made it less fertile? Whether it be true, That God order'd the first Man to live only upon Fruits? He shews by the Scripture it self, That it can't be prov'd, that God forbid Adam to eat the Flesh of Animals; and after several Reflexions upon this Subject, he concludes, That the most certain thing that can be said upon it, is, that the Fact is uncertain. Afterwards he proceeds to a particular Examination of Lent-Food, and begins with Pulse. He says, M. Hecquet has no good Reason to recommend Pease, Beans, Lentils, and French Beans, as the lightest Food, and of the easiest Digestion. He can't abide that this Author shou'd cry them up as the most proper Nourishment to form the Milky Juice that makes Blood; and that he shou'd say, they don't ferment so much as Meat. He maintains, that if we consult Experience, Pulse, far from being easily digested, requires the strongest Stomachs; and that none, but Country People and Workmen, can frequently use that Sort of Food, without being the worse for it. He observes, that Beans are very prejudicial to People subject to the Cholick, or troubled with a Shortness of Breath. Hippocrates speaking of Beans, in the Second Book of Diet, says, They swell and bind those that use them: And in order to explain how they can produce this Effect, he adds, That the Wind, which they breed, proceeds from their Stopping the Passages, and Preventing the Intercourse of the Nutritive Juices. He further says, That they are binding, because they contain a great deal of Earthly Matter. Galen is of the same Opinion with Hippocrates. M. Hecquet maintains, That Pease, Beans, and French Beans, are not capable of any Fermentation, and therefore cannot

disorder the Stomach. But M. Andry says, any body may be convinc'd of the contrary, by an easy Experiment. If some Pease, Beans, or French Beans, be pound'd separately, and put into several Vessels well stopp'd; it will appear, after a certain time, that each Pulse has considerably fermented; since an unpleasant and strong Smell will immediately arise from it. Those who desire to be more fully convinc'd that this sort of Pulse ferments in the Stomach, need only mix it with a little Spittle, and then put it into Vessels, as has been said.

Lentils, so much cry'd up by M. Hecquet, are as coarse a Food as Beans: They produce a Melancholy Blood, make the Head and Eyes heavy, and are dangerous to Men of Letters. 'Tis true, a Decoction of Lentils loosens the Belly; but Lentils themselves never produced a good Effect, whatever the Arabick Physicians, who have introduced but too many Errors into Physick, may say to the contrary. The Author concludes what he says about Pulse with this Observation; That on some Occasions the Use of it proves very dangerous. Hippocrates tells us, that several Inhabitants of a Town of Thrace, both Men and Women, who lived upon Pulse for some time, lost the Use of their Limbs, and cou'd not be cured. Not to mention what the Author says about Roots and Herbs, we shall only observe, that he is very much displeased when M. Hecquet affirms, in order to shew the Excellency of Cabbages, that they afforded the Romans for the Space of Six hundred Years all their Remedies, and were their only Medicine, either to preserve their Health, or to cure all their Distempers. M. Hecquet pretends, that the Romans, during that time, when Luxury and good Cheer were not yet known among them, owed their Health to their Frugality, rather than to Cabbages.

After several other Reflexions, the Author examines whether it be true, as M. Hecquet wou'd have it, that Roots, and some other Aliments used in Lent, are contrary to Chastity. M. Hecquet says, among other Things, that all Roots ought to be prohibited upon Fast-Days, at a Collation, or Light Supper, because they are diuretick; and whatever is diuretick, by carrying the Blood to the lower Parts, excites Passions, produces Lewd Desires, &c. But M. Andry shews, 'tis not the diuretick Quality of any Food, that enables it to raise Passions; and proves it, by observing that some Diureticks, far from exciting Passions, suppress them entirely. Whereupon he mentions the *Agnus Castus*, one of the most powerful Remedies against Incontinence; and yet 'tis a Diuretick, which (to use M. Hecquet's own Words,) carries Blood to the lower Parts with such Violence, that it provokes Urine, and even the Menstrual Blood of Women. He adds, that among those Plants that are said to be contrary to Chastity, some, far from being diuretick, stop the Urine; as the Rocket, for instance. From whence the Author concludes, that M. Hecquet wou'd fill the Conscience of his Readers with panick Fears.

M. Andry's Observations upon Fish, make a considerable Article. He pretends that this Food is full of an insipid and watery Juice; and that no Juice is so savoury and substantial as that of Flesh; that Fish is bad for the Obstructions of the Spleen or Liver, for Catharrs, Dropsies, &c. He examines all the Reasons alledged by M. Hecquet in Favour of Fish to the Prejudice of Flesh, and shews they are far from being convincing. He justifies the Use of Sea-Ducks, Tortoises, and some other Amphibious Animals, in Lent; and proves, that M. Hecquet is in the wrong, when he says, that the Faithful shou'd abstain from them upon Fasting-Days. This Writer tells us, that the Question is only, whether Sea-Ducks, and other Amphibious Animals, are Fish, or not. He undertakes to shew that they are not Fish; and concludes that therefore they ought not to be allow'd upon Fasting-Days. M. Andry maintains that the Question is not, whether those Amphibious Animals are Fish; but whether they sufficiently partake of the Nature of Fish, to be reckon'd Part of Lent-Food: The rather, because M. Hecquet allows the Eating of Frogs in Lent, tho' he takes 'em to be no Fish. Our Author observes, that the peculiar Character of Fish, and all Animals partaking of the Nature of Fish, is to have but little Sulphur, and many Saline Particles in their Blood; whereas the Blood of common Birds and four-footed Beasts, abounds more with Sulphur; which, being mixed with the Nitrous Particles

ticles of Air, makes their Blood a great deal warmer. He adds, that any one, who will give himself the Trouble to consider the Blood of a Sea-Duck and that of a Wild Duck, the Blood of a Tortoise and that of a Calf, will find, according to these Principles, that there is a vast Difference between Sea-Ducks and Wild Ducks, between a Tortoise and a Calf, &c. M. Hecquet says, there are few Animals, whose Flesh abounds more with Volatils than that of Tortoises: The Reason he gives for it is, That a Tortoise cut in Pieces will move 24 Hours: From whence he infers, that the Use of Tortoises ought not to be allow'd in Lent. M. Andry answers, That tho' a Tortoise cut in pieces moves still for a long time, it does not follow from thence that it abounds with Volatils; because that Motion may proceed from Superabundant Fixed Particles, which hinder the Volatil, tho' never so few, from Evaporating. This, says he, appears the more probable, because the coldest Animals, such as Snails, Worms, Frogs, Fishes, &c. when divided, move a longer time than other Animals. A Frog, whose Heart has been pluck'd out, will nevertheless swim for a long time; whilst a Bird can hardly live some Minutes without it. An Eel, or a Carp, divided into several Pieces, will move longer than a Chicken after the Neck is cut. The Author adds, That the Texture of the Organs of a Tortoise, may also very much contribute to the Motion of that Animal, when alive, and after it has been divided into Pieces. Whereupon he quotes M. Baglivi, who says in his Book *de Fibra motrice*, That if Tortoises, which are extraordinarily large in some Countries, and whose Shells are in proportion very heavy, move their Bodies easily, tho' their Blood be cold, and has but few Spirits; 'tis because the Strength of their Motion does not so much proceed from Animal Spirits, as from the steady Spring of their Parts. M. Andry applies to Sea-Ducks and Otters what he says of Tortoises. But M. Hecquet objects, that Tortoises are good for Consumptive People. That very thing, says our Author, shews they have but few Volatil Particles; since a Consumption rather proceeds from Juices that are too Volatil, than from those that are too much fixed; and therefore this Distemper is more frequent among young People than among others. Which is the Reason why a Judicious Physician will take Care not to give Volatils to Phthical People; but on the contrary, will endeavour to curb the Action of Volatils, and find out a way, whereby the Juices, that are carried to the several Parts, may continue in them a sufficient time for their Nourishment. Now this is frequently effected, by Nourishing Consumptive People with Tortoises: Which shews, that the Flesh of those Amphibious Animals contains a Juice, which easily thickens in the Vesicles of the Fibres. And therefore, tho' a Tortoise moves a long time after it has been cut into pieces, it can be no Proof of its being full of Volatils; or else it must be owned, that Frogs contain a great Quantity of 'em, since they swim a long time after their Hearts have been pluck'd out. The Author proceeds to examine Milk, Butter, Salt, Onions, Garlic, and several other Ingredients used in Lent; and makes Curious Remarks upon them. In the next place he observes, That if the Nature of our Bodies be well consider'd, it cannot be said that People are bound to keep the Fasts appointed by the Church, as soon as they begin to be Marriageable; viz. Boys at Fourteen Years of Age, and Girls at Twelve; as M. Hecquet affirms. But above all, he dislikes this Author's General Assertion, That People troubled with the Gravel ought to keep Lent; and the Reason alledg'd by him to prove it, viz. That Evacuating Remedies, such as Bleeding and Purging, being good for People subject to the Gravel, 'tis a Sign that Fasting, far from being prejudicial to them, must needs do them good: This Argument, I say, appears to M. Andry inconsistent with the Principles of Sound Physick, for Two Reasons. First, Because 'tis not true, that Bleeding and Purging are very good for People troubled with the Gravel: Secondly, Because 'tis as great an Error to believe, that if Bleeding and Purging are good for one Distemper, the Lent-Fast will likewise be good for it. He proves this at large; and then shews, That the Blood of People troubled with the Gravel can never be too much soften'd; and that Fasting is the worst thing that can be prescribed them.

Afterwards he proceeds to the Consideration of Li-

quors, such as Water, Wine, &c. and shews the Weakness of M. Hecquet's Arguments to prove, That Persons bound to live in Celibacy, such as Monks and Clergymen, shou'd not be allowed even a moderate Use of Wine. Towards the End of the Book, he enters upon an exact Discussion of the Reasons alledged by M. Hecquet, to shew that Smells are nourishing; and that Tobacco, having a Smell, is inconsistent with Fasting, unless it be taken immediately before Meals. There is at the End of this Work a Letter, wherein the Author treats of several Points relating to Lent-Collations, and clears Father Thomassin of a gross Error in Morality, charged upon him by M. Hecquet.

II.

CONSIDERAZIONI di BIA-
GIO GAROFALO intorno à la
Poesia degli Ebrei e dei Greci, al S. S.
B. P. Clemente XI. Pontefice Massimo.
Part. I. Rome, in 4to, pagg. 212.

THE Italians want no Advantages necessary to the Improvement of any kind of Literature. They have a Genius for History, and the *Belles Lettres*; and are not interrupted by Foreign Wars, or Domestick Factions. In the midst of a profound Leisure, they stand possessors of the finest Libraries in Europe. Those of Rome, Milan, and Florence, besides many others, would furnish vast Materials. 'Tis not therefore for want of Capacity, but Encouragement, that they make no greater Figure in the Commonwealth of Learning. The *Mecenas's* are as few as their Princes and Prelates are numerous. 'Tis in vain then to expect the Return of such an Age as that wherein the *Vitruvius's*, the *Bembo's*, the *Sadolet's*, and many other Great Men procured so much Glory to the Italian Name. However, some Books have appeared of late which deserve Esteem, and may raise our Expectation of seeing Learning again flourish in that Country. Among several others, Mr. Garofalo has publish'd an ingenious Treatise, in which he undertakes to prove, that the Ancient Poetry of the Jews did not consist in measur'd Verses, as some have imagin'd, but in a certain harmonious Cadence, attended with Rhyme. M. le Clerc had the same Thought before, as it appears by a Dissertation publish'd by him upon this Subject, in the IX. Tome of the *Bibliothèque Universelle*. M. Garofalo having treated of Speech in general, and defin'd after what manner it ought to represent the Thoughts, enters upon the Hebrew Tongue, in which, says he, the natural Order is preserv'd, by placing the Nominative first, the Verb next, and afterwards the Case; all which are frequently transpos'd in the Greek and Latin. The Author from hence concludes the difficulty of making measur'd Verses in Hebrew, and confirms it by the Method constantly observ'd in the Construction of Adverbs, Substantives, Pronouns, &c.

If in some places the Rhyme is not to be found, M. Garofalo thinks we have good Reason to suspect the Mistakes of Copists.

To show by sensible Proofs, that the Hebrew Poetry is in Rhyme, he produces the beginning of the Songs of Moses in the 15 Chapter of Exodus, and the 32 of Deuteronomy, that of Numbers 21. 17. the beginning of the Songs of Deborah, and Hannah, of the 3. 4. 29. 31. 33. Psalms, of the Song of Songs, Lamentations of Jeremiah, and of the Songs of Jonas, and Habakkuk.

The Author makes general Remarks on the several Pieces of Poetry mention'd by him, in which he displays a great Knowledge not only in Languages, but in Philosophy and Divinity, besides a great Reading of the best Authors.

His Reflexions upon the Greek Poetry are dedicated to Donna Flaminia Borghese, a Lady, no doubt, of great Learning, since she understands not only the Greek Poets, but also the Modern Philosophy, and that in such a degree of Perfection, as would raise the Reputation of many Men.

This

This Dissertation contains the finest Passages of the Greek Poets, with curious Observations on their Sentiments and way of Writing. The Author discourses of Orpheus, Homer, Hesiod, Pindar, and the Lyrick Poetry; of the Nature of Pastorals; of Theocritus, Bion, and Moschus; of Comedy, and the Poet Aristophanes; which gives him occasion to make a Learned Digression concerning the Philosophy of Anaxagoras. At last he treats of Tragedy, and of the Poets Æschylus, Sophocles, and Euripides. He shows the Beauty of their Thoughts, and the Elegancy of their Expressions; and by way of Comparison, points out from what Fountain the Italians have extracted the brightest Images of their Poetry. For Example, Ariosto in his *Orlando furioso* furnishes the Moon with Inhabitants. These are his Words.

*Altri fiumi, altri laghi, altre campagne
Sono la su, che non son qui tra noi;
Altri piani, altre valli, altre montagne,
Ch'ha le citadi, hanno i castelli suoi,
Con case, d'ella quai mai le più magne
Non vide Paladin prima, ne poi;
E vi son' ampie e solitarie selve,
Dove le Ninfe ognor caccian le belve.*

M. Garofalo can't believe that Ariosto hit upon this Thought by chance. He thinks, not without Reason, that the Poet took it from Orpheus. There are some Verses of Orpheus, quoted by Clemens Alexandrinus and Proclus, wherein speaking of the Maker of All Things, he says:

Μήτηρ δ' ἄλλην γαῖαν ἀπέειπεν, &c.
He formed another Earth (besides that which we inhabit) of a great Extent, which the Gods call Selene, (the Moon,) and Men, Mene, (a Name that signifies the same thing,) which contains many Mountains, Cities, and Houses.

The Reader will find in this Book several judicious Reflections concerning the Origin of Fables. The Author shews how prejudicial they were to Religion and History; and how they may be explain'd by the Phœnician Language. His Digression upon a Comedy of Aristophanes, wherein he explains the Opinions of Anaxagoras, discovers his Learning, and the Usefulness of this Work.

III.

A PASSAGE of the last Will of the late Archbishop of Reims, dated at Paris Novemb. 5. 1709. whereby he leaves his Library to the Abbey of St. Genevieve.

THE Library of the late Archbishop of Reims, one of the most Curious in France, is well known to the

Publick, since the Catalogue has been printed many Years ago. We have thought fit to insert here that Part of his last Will, wherein he disposed of it in favour of the Abbey of St. Genevieve.

"I design'd at first to leave my Library to my Nephew, the Abbot de Louvois; but after some Reflections, I thought it would be of no use, but rather troublesome to him, because he has the Honour to be Library-Keeper to the King. 'Tis a large and very curious Collection of Books, which I have made with great Expence and Pleasure, for the space of almost Fifty Years. 'Twere great pity those Books should be dispersed, as they would certainly be after my Death. This Consideration moves me to bestow them upon a Society well qualified to make use of 'em, and to preserve them for the Publick Service.

"Wherefore I leave and bequeath them to the Religious of the Abbey of St. Genevieve in this City, Regular Canons of St. Augustin, of the Congregation of France. I have a due Esteem for that Congregation; and am glad to give this Mark of my Affection for them, and Father Polinier, who is now their most worthy General. I desire the said Father Polinier, and Father de Riberolles, now Prior of the said Abbey of St. Genevieve, or those who shall succeed them, to cause, immediately after my Decease, all the Books of my said Library to be placed, all at once, in the second Part of their Library, the Shelves and Wainscote whereof have been made by the Direction of Father Polinier, during the Three last Years of his being Prior of the said Abbey.

"I desire the Abbot, when I am dead, to cause Prayers to be said for the Repose of my Soul, through the whole Congregation.

"I bequeath the Marble-Bust of the late Chancellor, my Father, to the said Religious of St. Genevieve, to be set up by them in the same place, where I desire all my Books should be placed.

It were to be wish'd, that some Lovers of Learning in Great Britain, who have large Libraries, would imitate the Archbishop of Reims, and consecrate them to the Publick Use, when Death deprives 'em of those Treasures. A large and universal Library, for the Benefit of the Publick, is an Ornament wanting to this Great and Wealthy City.

PARIS.

M. Fourmont, a great Admirer of Rabbinical Learning, has publish'd a Second Letter against the Commentary of Father Calmet upon Genesis; wherein he blames still that Author for expressing so great a Contempt for the Rabbins. He maintains, that there are not so many wrong Interpretations in the Works of the Jewish Doctors, as there are in the Commentaries of Catholic Writers.

*Lettres à M. *** sur le Commentaire du P. Calmet sur la Genèse, où Von trouvera des Dissertations Critiques contre les Notes de ce sçavant Benedictin. Des explications nouvelles sur un grand Nombre de Passages, & la solution de plusieurs difficultez de l'Ecriture Sainse. Seconde Lettre, sur la maniere*

de prouver la Creation par la Genèse. L'on examine à ce Sujet plusieurs Passages de l'Ancien & du Nouveau Testament, des Peres, des Rabbins, des Poetes, & des Philosophes. Par M. Fourmont. Chez Jean Musier, &c. 1710. in 120. pagg. 122.

Three Volumes in 120. of New Letters, written by the Count de Buff, with the Answers, have been lately printed. The first Letters of that Polite Writer were very favourably received by the Publick; and 'tis likely these will meet with as good a Reception.

AMSTERDAM.

M. Le Clerc designs to publish a new Edition of Theophrastus's Characters. He will add some few Notes of his own to those of Casaubon.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)